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## WEEKLY REVIEW.

—The Protestant missionaries in Mexico City contemplate forming a General Assembly for all the Protestant workers in the Republic, for the discussion of subjects affecting Christian life and faith. The first meeting is to be at the New Year.

—Men are often exhorted to become disciples of Christ and encouraged to believe that it will evince a manly spirit, a noble spirit, to make light of the opposition of men and take a stand for the Saviour. Many men are more affected by this kind of appeal than by any other. Sailors and soldiers do not like to be under the imputation of half-heartedness, timidity, want of manliness. There springs up in their mind a desire to show that they are manly and brave, and under the influence of this feeling, they perhaps come out and profess to be on the Lord's side. This does not seem to be exactly the way in which the Gospel, as we find it, appeals to men. The Gospel appeals to their weakness and inability and invites them to flee for refuge unto Christ who has the strength, wisdom, and manliness that they have not in themselves. Blessed are the poor in spirit for theirs is the kingdom of heaven. Jesus thanks the Father that he hides these things from the wise and prudent and reveals them unto babes. It is the sense of weakness and of need that brings men to Christ and keeps them looking unto him. It is to be feared that they who come out for Christ because appealed to to show their courage and manliness, when the time for testing comes will not find themselves prepared for it. "Ye stand by faith," says the Apostle; not by faith in ourselves, but by faith in Christ. The Apostle Paul says, "I was among you in weakness and in fear and in much trembling." "When I am weak then am I strong."

—We have much pleasure in mentioning the return from Europe, after six months' furlough, of the Rev. Dr. Mackichan of the Free Church Mission. He with Mrs. Mackichan, arrived on the 11th inst.

—The S. I. Railway is accustomed, at the time of the Conjeveram feast, to convey the excess of third class passengers, in covered goods' trucks. This has been complained of; and Government have decided that the Railway should have sufficient carriages to meet the demand not merely of ordinary—but of exceptional—traffic.

—Some correspondence between the Rev. Mr. Bray, Chaplain, Darjeeling, and the Mother Superior of the Convent there, has been published. There were some children of Protestants in the Convent School, (if we can call them Protestants who send their children to a Roman Catholic School) and Mr. Bray did not see why these children should not be allowed to attend a Protestant Church. The thing was of course viewed very differently by the Convent authorities. The children were not committed to their care under any such stipulation A good many in these days think it becoming to take a hopeful view of Roman Catholics, and take credit to themselves for absence of bigotry in sending their children to R. C. Schools, especially when they are assured that no pains will be taken to inculcate the Romish religion. Sometimes the secular instruction given is what parents desire for their children, and they flatter themselves that their children will exercise a remarkable discrimination and keep clear of all Romish doctrines. They ought to consider that the thing which will naturally most impress these children, is the fact that their parents have committed them to the nurture and training of those who are under most solemn vows to promote in all things the aims and interests of the Roman-Catholic religion. They pique themselves on their freedom from bigotry and yet commit their children to those who are thoroughly persuaded that Protestants, while they are Protestants, are beyond the pale of salvation, heretics doomed to perdition. It is well known that special pains are taken with Protestant children in Romish schools to influence them, not by direct religious teaching, but by constant endeavours on the part of the nuns to win the confidence and affection of the children to themselves, and suggest to them that in this kindness they have exhibited the yearning of the Church of Rome for their salvation. Some think they can send their children to these schools because they are too young to imbibe any Roman Catholic religious ideas. We may here mention something that came under the immediate notice of the writer, years ago, in America. An irreligious uncle found it convenient to send his two little daughters to a Convent School. After a year or two they were removed, and for years afterwards attended Protestant schools. When they had become young ladies, they became Roman-Catholics and induced their brother to become one and eventually a priest. They said that they had never forgotten the impression made upon them by the kind efforts of the nuns to please them. This impression remained with them all these years and finally led them to join the Roman Catholic Church.

—Mr. Robert Cust, late of the Bengal Civil Service, whose pen has often been used in the best of causes, has deemed it his duty to write to the *Times* in commendation of the Despatch from the Indian Government dated June 25th last, relating to the License system in India. The statements made by Archdeacon Farrar, Mr. Samuel Smith, M. P., and Mr. Caine, M. P., he denounces as *hasty* and *libellous*. It is a good many years since Mr. Cust left India, and we believe it possible for even a Civil Servant to remain uncognizant of much that is going on among the masses of India. Mr. Cust says that "it is precisely those tribes and races which have been the least accessible to the influence of the British rule which are most addicted to intoxicating drinks and drugs." Mr. Cust here seems to refer to the aborigines and hill-tribes of India. He then takes the entire adult male population of India and calculates that the consumption of liquor is at the rate of one bottle or one and a half. This may serve as an answer to those who say that the English found the people of India sober and have made them a drunken people. The question really at issue is, is the use of intoxicants on the increase in British India? We have been in India forty years, giving more or less attention to this subject, and our conviction is that it is on the increase. Facilities and temptations to drink, have been augmented and are being augmented, in almost the length and breadth of British India. Mr. Cust quotes the following from the Madras Government:—

"The policy that the Government has announced of endeavouring to realize the *maximum* revenue from a *minimum* consumption, though perhaps involving, in its strict interpretation, a verbal contradiction in terms, yet expresses with sufficient force and clearness what we consider the right course to pursue."

As we have before pointed out, the principle here stated is fallacious. If, as Mr. Cust says, the populations subject to the British rule were not addicted to the use of spirits, why should Government aim at all at a liquor revenue? The only legislation necessary was to keep the people as they were. But a revenue was aimed at; an augmenting revenue was aimed at; and efforts were made to get this without a proportionate increase of consumption; but get it they must. To prove this it would be only necessary to consider the Reports made to Government, by those who collected the excise. In the large majority of cases those reports breathe a conviction that a falling revenue is a fault that must be accounted for, and is not condoned by diminished consumption. There is proof that the Government of the country had a conscience in the matter; but we do not find that that conscience was authoritative. Evidence has lately been furnished that recent legislative action in this Presidency has been unfavourable to the owners of toddy-trees, in order that people may be compelled to resort to stronger drink. Twenty or more years ago we recommended that if the Government wanted to hinder the spread of the liquor traffic to places where it had not yet reached, they should give local option to the inhabitants of those places, that they might exclude grog-shops if they pleased. This would have shown a desire to limit the consumption without enhancing the revenue.

—It is stated that whereas the population of the United States increased 30 per cent. between 1870 and 1880, blindness increased 140 per cent. Perhaps the statistics of 1870 were unreliable. The augment seems incredible.

—We take the following from the *Indian Spectator* :—

It is a relief to know that the law against gambling in Bombay has been made more stringent, in spite of impudent attempts to thwart it Sir Maxwell Melwill had made up his mind to sweep away the evil if he could, and the Select Committee, as the Hon. Mr. Naylor explained in course of his remarks, have gone further than he himself intended. We trust this may put an end to organized gambling though a great deal depends, of course, upon how the police work the law. If they use two scales, one for "respectable" and fashionable gamblers, the other for the despised "lower classes," then we fear the new Act may prove an instrument of torture in unimportant cases without affecting cases of a really criminal nature. It baffles our rude intelligence to make out why gambling in the shape of billiards and other games at clubs, hotels, taverns, and ice-cream shops—a vice which seems to be gaining on certain sections of the comminity—should be treated as outside the scope of the law.

There is, we believe, a great deal of gambling in Bombay that is carried on with impunity. We heard the other day of a person who had been obliged to leave Bombay on account of a debt of some thousands of rupees incurred by gambling in a well-known club. We join our contemporary in asking why this offence should not be dealt with, when committed in high life.

—We glory in the newspaper as one of the cardinal signs of Western civilization. It now appears that the Chinese have had this luxury for more than 500 years. The *Peking Gazette* has been published weekly since 1351. It now appears in three editions, daily; one of these is commercial; one official; and one treats of news generally.

—We regret to hear of the death of Mr. Dear of Monghyr, a name with which we have long been familiar, a name held in high honour by Christians of all denominations. Miss Leslie contributes a sketch of his Indian life to the *Indian Witness* from which we learn that he was a Polish Jew, that he came out to India about 1823 to join his father, that he was led to the Messiah by Rev. A. Leslie and baptized by him in 1840. Thus he has lived a Christian nearly half a century in this country. Commencing business on a small scale, he made it a rule from the beginning to make over for the Lord's work the tithes of his earnings. God prospered him; he became a wealthy man, and happily did not forfeit the grace of liberality. "Monghyr is full of his princely benefactions." He was a man of remarkable prayerfulness. He was a man of literary tastes. He was approaching four-score years, when summoned away, by a stroke of paralysis, Oct. 9th, at Mussoorie. Miss Leslie closes with a beautiful tribute to her father's friend and her own.

—An extract in our Epitome will show what the missionaries have done for the Caroline Islands, and what the advent of a Spanish Governor is doing for them. Mr. Doane, the senior missionary, in his concern for the people, ventured to protest against the liquor trade and houses of ill-fame that came in with the new, and this seems to have contributed to the animosity displayed to the Mission.

—We learn from the *Bombay Catholic Examiner* that the *Anatole*, the only Catholic paper published in Greece, is earnestly exhorting the Greeks to have done with a religion that makes them dependent upon Russia, and give in their adhesion to the "Sovereign Pontiff."

—The *Indian Churchman* announces with evident satisfaction the conversion of a Baptist minister to the Catholic faith of the English Church. Such an event is sufficiently rare to be noticed. It is Mr. Jolly, for 17 years pastor of the General Baptist Chapel, Boston, England, who has made this transition. Will he stop where he is?

—We are delighted to learn from the *Rock* that Colonel G. W. Oldham is to be a member of the Evangelistic Mission deputed by the Church Missionary Society to Western India, expected next month. This is what the *Rock* says :—

We are sure that many of our Indian readers will be delighted to hear that the Church Missionary Society has secured the services of Colonel G. W. Oldham, of the Engineers, to fill one of the vacancies in the little band of lay and clerical evangelists who are going out to India during the ensuing cold season. Colonel Oldham is so well known in the Bombay Presidency that he is certain to receive a warm welcome. We do not know that the services of a better man could have been secured. His winning, earnest manner is far more impressive than that of many more eloquent, demonstrative preachers. Add to this that he is returning to a locality where his consistent life, engaged as he was in important Government work, has already gained for him a large number of friends and admirers, even among those who cannot be strictly called religious people.

Since Colonel Oldham's retirement, some 5 or 6 years ago, his time has been largely given to evangelistic work in the Scottish shires.

—It seems strange that such turpitude as has been lately brought home to Col. Hughes-Hallett, M. P., for Rochester, should be divulged exclusively in the *Pall-Mall Gazette*. Why is this? Can we suppose the press generally restrained by timidity or regard for their own interest from unmasking such practices? When rich men indulge in the dark and devious ways of the heathen, they have the means of castigating those who tear away the mask from their deeds, and there is a possibility that the informer may be made to appear a culprit; we are also aware that deception may be practised, leading to the imputation of guilt where it does not exist; prudence is a virtue; still it is a deplorable condition of things when such abominations as Sir Charles Dilke and this Colonel indulge in, are screened from public odium by the very position of the parties. From an article in the *Rock* we take the following :—

Mr. Stead has embarked on a noble crusade in attempting to advance by a single step the tone of national morality. If he makes a false step now he will play into the hands of the enemy, and thus distinctly retard the real progress of all that is lovely, pure, and true. On the other hand, if, realising the responsibility of his position, he rises to the occasion, he will soon rally around him the moral element of the nation, as well as all those who seek to advance the cause of righteousness, and thus, like John Wesley, and other great reformers, he may outlive the mistrust with which he is at present regarded by some good men, and his name may be handed down to future generations as closely associated with a distinct advance in the cause of public morality.

—The Anniversary of the American Marathi Mission will begin the middle of next week at Ahmednuggur. It is just possible that this may be the last convocation of the kind at that place, as it is proposed to have the Christians of the several districts meet at each of the central stations, instead of attempting to bring all together in Naggar. The question will be decided at this meeting. The time and expense for those who live at a distance are considerable. On the other hand the Railway facilitates.

—We venture to extract the following from a letter from Rev. L. Bissell, Ahmednuggur.

"I have been through the book of Revelation with the Theological Class in the last two months. It was largely a sealed book to them before, and some parts of it are still sealed to them and to me. But we have found an immense amount of instruction and profit in studying it,—in finding out the meaning and application of many of the symbols,—and the significance of the prophecies. I did not attempt to fix the *time* of fulfilment of most of the prophecies. That does not seem to me essential to a profitable study of the book. But it is a volume rich in promises for our lost world."

—The *New Dispensation* has an article entitled "Our Bashful Mother." To whom is this title given? Our readers will learn with surprise that it designates the Supreme Being. It has two articles and a prayer about "*the divine Mother*." "*Our Father* who art in heaven, hallowed by *thy* name." This worship of a divine Mother belongs to will-worship.

—Another Barrack atrocity has occurred at Rangoon where Private Mulligan killed Corporal Thomas and Christy of the Scots Fusiliers. The new order, taking away the ammunition from the men, had only reached Rangoon that day. Thus awfully the crying need of this long-delayed order, was emphasized.

—C. E. D. Received too late for this issue.

## NOTICES OF BOOKS AND REPORTS.

The *Railway Signal*. This is an excellent paper, interesting and well fitted to be useful. It is free from the foolish serials that spoil so many papers, and is fitted to elevate the taste while it entertains.

The *Missionary Review*, for October, contains a table giving many particulars of the operations of 51 English and Continental Foreign Mission Societies. The Wesleyan Missionary Society is credited with a gain in Native communicants, last year as compared with 1885, of 115,782 or more than double the entire number in 1885. This seems to be a mistake. The Wesleyan Foreign Missions include Ireland and the West Indies. We know not the real statistics. The gain of all the Societies, European and American, is given at 150,347.

"*Kneass's Philadelphia Magazine for the Blind*." We are favoured with the August

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number. This is beautifully printed in raised characters, which can be seen as well as felt, and read by the people that have eyes as well as by those who have not. This is the 21st year that the Magazine has been published. It is issued semi-monthly. Its cost is 3 dols a year, in advance, post free. Contents of this number: An appeal for the Blind of Asia; by J. Crossett. Ditto, by the Editor. Schiller's Pegasus in Harness. Pegasus mythological; Berens. A new *Printing-machine for the Blind*. The first three Presidents, why did they marry Widows? The centre of Population. In view of the great numbers in Asia who are deprived of sight or hearing, Mr. Crossett thinks that schools and homes of industry should be established as examples which might be imitated. He says that in China fortune-telling is considered to be the proper vocation of the blind. Mr. Crossett calls for a few enthusiastic men and women to go out as pioneers in this work. Mention is made of an Institution for the Blind at Pekin, under Mr. Wm Murray. We should be glad if this Magazine for the Blind included some religious articles. The office of publication is 219, Church Street, Philadelphia.

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THE *Modern Papal Aggression*. Part 1. Popery. H. F. Manley, Allahabad. This is a little pamphlet of 9 pages bringing together a few utterances of conspicuous men, with regard to the Romish system and its aims regarding England. Many of these have been often cited, and the change *in public sentiment since the Papal Aggression* in 1850-1 is evident from the fact that such undisguised menaces produce little or no effect on the general state of feeling. Here is one of Mr. Gladstone's former declarations :—

"My object has been to produce, if possible, a temper of greater watchfulness; to warn my countrymen against the velvet paw and smooth and soft exterior of a system which is dangerous to the foundation of civil order, and which any of us may at any time encounter in his daily life." ("Vaticanism," p. 117.)

Cardinal Manning :—

"This nineteenth century will make a great epoch in the history of the church.....It is good for us to be here in England. It is yours, right reverend fathers, to subjugate and subdue, to bend and to break the will of an imperial race.....It is the head of Protestantism; the centre of its movements, and the stronghold of its powers. Weakened in England it is paralysed everywhere. Conquered in England, it is conquered throughout the world Once overthrown here, all is but a war of detail." ("Sermons on Ecclesiastical Subjects," 1870.)

The Pamphleteer remarks :—

Every line of the above quotation breathes a crusade against our Protestant Religion and our Constitutional government! The Cardinal talks of 'subjugating,' 'subduing,' 'bending,' and 'breaking,' not of 'converting' or 'proselytising' as a religionist would do. But we must keep in mind, as an historical fact to which the whole of Europe bears witness, that Roman Catholicism is not *simply* a religion but *also* a *political system*, a Machiavelian policy, ever attempting to usurp dominion over mankind by resorting to trickery. Take another specimen of the Cardinal's Popish treason. "The infallibility of the holy father, his right to temporal as well as spiritual authority, and the ultimate necessity of acknowledging civil obedience to him is your only safety." ("Academia," Nov. 8th, 1874)

Here Cardinal Manning justifies Mr. Gladstone's words. "A system dangerous to the foundation of civil order," says Mr. G. "The ultimate necessity of acknowledging civil obedience to him is your only safety," says the Cardinal. In vain, however, these alarms are sounded. The main body of the people have deliberately gone to sleep, over this matter, and given instructions to their servants of the secular press not to awake them.

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THE *Indian Church Quarterly Review*. We have received a Prospectus, announcing the first number of this new Magazine, to appear January 1st next. The word "Church" here is used to designate the Church of England, incorrectly we think. However we are told that "the circulation will be among the Clergy and Laity of India and Ceylon; among the Nonconformist Clergy (it is hoped) and also among friends of India at home." Reviews of new books will form a prominent feature. A portrait of a Bishop of the Church in India will accompany each number. Each number will contain from 100 to 130 pp. Terms, Rs. 8-8. Editor's address, The Parsonage, Kidderpore, Calcutta.

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"*The Mutiny of the Bengal Army in* 1857, considered from a Christian Standpoint." This pamphlet consists of two lectures by the Rev. T. Evans, delivered before the Y. M. C. A. of Ootacamund. We have read with great interest this account of the Bengal Mutiny. Some may think it necessary to philosophize, and search for recondite causes of the Mutiny, but the simple facts are in a nutshell and are here faithfully presented. We suppose that copies may be obtained by writing to Mr. Evans. Everybody should have a copy. It treats mainly of what came under the observation of the writer who was shut up in the Fort at Agra, with 34,000 refugees, until the arrival of the relieving column, October 10th.

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THE *Indian Purity Trumpet*. October. Contents: Calcutta Doctors on Army Vice. How the C. D. Act works. We must speak Out. Keep Thyself Pure. A Centre Shot. The Repeal Question. The British Army insulted. An Honorable Magistrate. The Highest Blessing. And others.

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THE *Indian Evangelical Review* Oct. This excellent Magazine maintains its place as an able and useful reporter and monitor in matters of evangelical interest. The two articles on Nanak's Creed, by Mr. Ramchunder Bose, bring together and happily present a remarkable amount of information concerning the Granth. It seems to be a collection of all the sacred poetry available at the time of its compilation. A number of Hindu and even sectarian authors, like Kabir, are embraced in it. Honour is rendered to Dr. Trumpp who translated the work for Government. Nanak's scheme is largely pantheistic, and Mr. Bose finds little difference between it and that set forth by the standard Vedantic writers. The Doctrine of the Trinity is treated by Rev. A. R. Macduff in its relation to the needs of human nature; an interesting article. Rev. Mr. Badley supplies a good article about Hindustani Hymns and their writers, pointing out that our Baptist brethren have taken the lead in this department. We are still of opinion that the Bhajans and Gazals appeal more to the feelings of Native converts than the generality of English metres. The Editor writes very learnedly about the Old Hindu Marriage Ritual, which shows that it must have been an awful thing to get married. By the way it is noticeable that none of the modern Hindu gods are mentioned in it. Eight different kinds of marriage were recognized, and the essence of all is the good faith or intention of the parties to live as husband and wife.

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## INTERNATIONAL BIBLE STUDY.

*October* 23.——„——*Matt.* 9 : 18-26.

*See last Guardian.*

*October* 30.—„—*Matt.* 9 : 35-38 ; 10 : 1-8.

*Commit verses* 36 38.

GOLDEN TEXT.—"Freely ye have received, freely give."—Matt. 10 : 8.

"And Jesus went about all the cities and villages, teaching in their synagogues, and preaching the Gospel of the Kingdom, and healing every sickness and every disease among the people." This is a brief epitome of Christ's life. His mission was to the Jews, to all the Jews; therefore he went to all the cities and villages, neglecting no hamlet because of its seeming insignificance, and repairing to Jerusalem at the time of the annual feasts, to meet those who gathered there from Gentile lands. He taught in their synagogues, and often in the open air preached the Gospel to great congregations. 'Healing every sickness and every disease among the people.' A single case of healing in a village or town, was an intimation to all similarly suffering of his ability and readiness to restore them. Then was fulfilled that ancient word, "I am the Lord that healeth thee." He showed by these manifestations of divine power, that his word was the word of God, and that the Son of God had power on earth to forgive sins.

But when he saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad as sheep having no shepherd. He saw that men were actuated by the Cain spirit, Am I my brother's keeper? were strangers to the great fundamental law, Thou shalt love thy neighbour as thyself. Such love would have constrained those who knew something of the laws of the Kingdom, to communicate unto others what they knew, and for every ten men or women there would have been a man or woman lovingly instructing them, without money and without price. The compassion was in the heart of Jesus; but *selfism* excluded it from the hearts of fifty others, who should have shepherded these sheep. But every man was thinking about how he should get food and raiment for himself and family, instead of casting by faith his care upon God for to-morrow, and imparting to his brethren what the Lord had given him.

"Then said he to his disciples. The harvest truly is plenteous, but the labourers are few: pray he therefore the Lord of the harvest that he will send forth labourers into his harvest." The remedy is in praying

the Lord of the harvest to send men forth. This means, praying him so to pour out his Spirit that men may be able to cast all personal care upon him, and may have love shed abroad in their hearts constraining them to declare to others his glorious Gospel. They must have the assurance that they are sent by the Master, not merely by his servants. The verses that follow show what our Lord understands by this sending forth of shepherds and messengers. This instruction is needed at the present day, as much as it ever was.

Calling his twelve special disciples, he begins by giving them power against unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease. He clothes them with his own power that they may do the very works that he was doing. There was no use of their going forth as messengers of the great King, unless they had their credentials, certifying them to be such. No one knew better than Jesus the kind of credentials they needed. Is there any thing in the ulterior Scriptures to show that credentials of this sort would cease to be needed? We never have found it.

Some men, apparently from a foreign clime, land at a certain port. They are unattended, humbly drest, have little of this world's good apparently. When they meet with a blind man, they give him sight; with cripples they restore them; with lepers they heal them; with the poor, they tell them of Jesus. The attention of the community is arrested. They wish to know in whose name they come. They tell them that they come to them in the name of the Most High, who bears testimony to them as his servants, by signs and wonders; and they tell how God so loved the world as to give his only-begotten Son that whosoever believeth on him might not perish but have everlasting life. And by the simplicity of their lives and disregard of the thousand things in which men make comfort to consist, they show plainly that God satisfies them, giving them joy, peace, contentment.

Jesus bids the twelve go to the Jews only. The Jewish dispensation had not yet passed away, and the Messiah's mission would have been a stumbling-block to the Jews, if he had ignored the middle wall of partition. They were to announce the Kingdom of heaven as at hand. (It was effectually set up on the day of Pentecost.) Again he says: "Heal the sick, cleanse the lepers, raise the dead, cast out devils." His word was their authority for undertaking to do these things; and just in the measure of their faith in him they would be able to do them. He gave them power over all the power of the enemy. Indeed, without such attestation how could these strangers have any claim upon their sympathy, requiring them as they did to give up the religious ideas and customs followed for thousands of years, dearer to them than the ties of nearest kindred?

Freely ye have received, freely give. What is the meaning of this word *freely?* It means *gratis;* not for any consideration, any price. God had bestowed these powers sovereignly, not on the ground of any merit; as they had received, so they were to give. They were to exhibit a perfect disinterestedness, and show their complete indifference to the great Mammon adored by all the world. Relying on God to supply their needs, they were to make it evident that He was their Friend, their Helper, their Nourisher.

Let us ask the Lord of the Harvest thus to send forth labourers into his harvest.


# The Bombay Guardian.

SATURDAY, OCTOBER 22, 1887.


## THE MILLENNIUM. III.

"And they lived and reigned with Christ a thousand years." Concerning the three things here expressed by the words "they lived," "they reigned with Christ," "a thousand years" there have been deluges of controversy. We simply state our own conception of the matter.

Let it be borne in mind that in a symbolic work nothing means what it seems to mean. The reality stands behind the semblance. This is impressed upon us at the beginning of the Apocalypse. "The mystery of the seven stars which thou sawest in my right hand, and the seven golden candlesticks. The seven stars are the angels of the seven churches; and the seven candlesticks which thou sawest are the seven churches." What he saw was the symbol, needing interpretation.

We begin with the second matter: they reigned with Christ. What does this mean?

The answer to this will show us the true nature of the kingdom of heaven. In the sermon on the Mount we have the great principles and characteristics of the kingdom of heaven. What do we find? Non-resistance, Renunciation, Benediction of enemies, Invincible love, Suffering accepted for Christ's sake, Abdication of power in favour of faith in Christ. Before Pilate Jesus said: "My kingdom is not of this world; if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews; but now is my Kingdom not from hence." In reply to Pilate's question, Art thou a King? he says: "I am a King; to this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice." He was identified with the truth. He was the truth. That truth was having its highest exhibition at the cross. The cross is the power of God unto salvation; he that is of the truth heareth his voice; here we have the Ruler and the subject making up the Kingdom; and the Ruler is dying on the cross. In other words the power of the cross is in the transmission of its own spirit of abnegation to the believer.

On the day of Pentecost, the descent of the Spirit in power, showed the thousands then gathered together that that Jesus whom they had so shamefully crucified, was at the right hand of the Majesty of heaven. The meek, submissive Sufferer was on the throne of thrones. In the midst of the throne was a Lamb as it had been slain. Men were pricked in their hearts. The measure of their turpitude was found in the moral distance that separated them from this weak, defeated, smitten Sufferer, and they were overwhelmed by it and cried out in anguish to be delivered from their insupportable sins. Then the mercy of God in Christ is revealed to them, and they enter into his Kingdom.

The cross is the power of God when it is seen that the Sufferer of Calvary is upon the throne of heaven.

At the last Supper Jesus said to his disciples, rebuking their ambition: "The Kings of the Gentiles exercise lordship over them; and they that exercise authority upon them are called benefactors, (*Evergetes*, a common title of the Ptolomies.) But ye shall not be so: (Gr. ye not so:) but he that is greatest among you, let him be as the younger; and he that is chief as he that doth serve." And he refers to his own act in making himself a servant to wait upon them in that very feast.

The Kingdom of heaven is not then administered by authority; by commands, threats, coercion. There is no Kingdom until the laws are written in our hearts, until we are constrained by love to do what is pleasing to the Master.

The self-abandoning spirit that moved these martyrs of Rev. 20: 4 to suffer all extremes of persecution at the hands of their enemies, clutching not at the power that was in the hands of their enemies, asking simply to be conformed to the will of Christ, leaving to Him the whole matter of their vindication, this spirit is to be in that day ascendant, and the men who have strength and wisdom and authority and power (1 Cor 15: 24) will be overwhelmed with the discovery of their sin and of their need of the self-abnegating spirit of Calvary. *God's will is to be done on earth as it is* in heaven not by coercion, but by love shed abroad in the heart, so that the heart itself will execute upon itself what judgment and chasetisment are necessary (Isaiah 54: 9, 10) They who, in the presence of the glory of Christ manifested in the unresisting sons of God, still find it impossible to give up their own will, will find it equally impossible to remain in the presence of these radiant ones, and will hide themselves where they can. Love will be on the throne in each heart; all will be kings, because all serve Christ in serving each one. No one will be mindful of his own honour or dignity, knowing that all his brethren are mindful of it. All are kings and all are servants; for divinity is found to be in service.

Are we now growing up into these lineaments of Christ and of the New Jerusalem? Can we afford to be any longer dilatory?

## BEHOLD THE MAN. XII.

### AN INVITATION TO TRUTH-SEEKERS OF ALL NATIONALITIES.

At the time of the Passover feast of the Jews, in the first year of the ministry of Jesus, the latter went up to Jerusalem. He had doubtless, in common with the Jews generally, been accustomed to attend this annual festival occurring in March-April, instituted at the time of the Exodus, 15 centuries earlier, to commemorate the deliverance of the Jews from the judgment descending on the Egyptians, and to prefigure the atoning death of the Messiah. He had hitherto attended it as a private unnoticed Galilean, of no account in the estimation of

the haughty people of the capital. Now he comes as the one to whom John the Baptist had borne remarkable testimony, much spoken about for his preaching, and attested by miracles of mercy. The people of Jerusalem, filled with the pride of their position and glorying in the temple of God, the cynosure of all Jewish reverence, made little account of the provincial tribute to Jesus. To them it was a great stumbling-block than any one should profess to be a prophet without first obtaining the recognition of the sanhedrim.

The temple in Jerusalem was not merely a place erected that the devotional spirit of man should have a place of worship. It was erected, by express revelation of God, as a place where God would meet with his people and receive their sacrifices. It was unique; there was no other; another was forbidden. Originally erected by Solomon, after some centuries, it was destroyed by the Babylonians, at the time they carried the Israelites away captive; a punishment and an opprobrium that God brought on them because of their apostasy and idolatry. At the restoration it was re-erected, and finally Herod the Great undertook to rebuild, enlarge, and restore it. This latter work, begun B. C. 16, had gone on to the time of our narrative A. D. 30, making 46 years in building, John 2 : 20.

This temple Jesus regarded as his Father's house. From all parts the Jews came up hither annually to worship and meet God. There were indeed meeting-houses, synagogues, wherever a Jewish community existed. In these the law of God was read, the will of God made known, prayer offered; but only in the temple the appointed sacrifices were to be offered and there the appointed priesthood officiated. In fact, the temple in Jerusalem was the symbol and token of God's presence with them as a nation; it showed forth the theocracy; it was the residence of the great King. So long as the Jewish dispensation lasted, it was to be revered as the house of God, that is, the habitation of God. The Jews that were living in foreign and distant countries, (and many were at that time) felt themselves bound by a national as well as religious tie, to come up to at least one of the Annual Feasts, generally, that of Pentecost.

One of the large courts within the precincts of the temple, encircling the temple itself, was the Court of the Gentiles beyond which men of other nationalities than the Jewish could not penetrate.

Jesus was much distressed because he found a portion of the temple area converted into a kind of bazaar, where the various animals used for sacrifices and offerings were exposed] for sale, and where money-changers had their tables, to supply the shekel or tribute money. They who had the charge of the temple had been led, by motives of interest or convenience, to allow this desecration and even to justify it, as required. But Jesus who knew nothing of a religion of convenience, was indignant because of the dishonour done to God. It may be that these sales went on in the Court of the Gentiles, and were tolerated because of the Jewish want of sympathy with the Gentile world, and the feeling that animated Jesus may have been partly one of indignation because the gracious purposes of God towards the Gentiles, were ignored by the Jewish priests.

Jesus did not content himself with a passing protest. He saw that the occasion demanded a more emphatic rebuke. He made a whip of small cords, going about the matter deliberately; he then called upon these traffickers to be gone with their animals from the courts of the Lord's house; and when they simply stared at him, or laughed at the injunction, he began to use the scourge in a way that showed them he was in earnest. His disciples did not join him in this raid, nor did he seek to involve them in it, except by his example. Single-handed he went against that crowd with his scourge, driving the flocks and the men, nor troubling himself at all about the upsetting of the money-changers' tables; go out they must, and go out they did. They quailed before the energy and determination that animated him, and were paralyzed by the consciousness that he was right in thus vindicating the honour of God. Make not, he said, my Father's house a place of merchandize. Then his disciples remembered that passage in the 69th Psalm, The zeal of thine house hath eaten me up.

After this remarkable and successful raid, the Jews said to Jesus, What sign showest thou, authorizing thee thus to act? Jesus replied, "Destroy this temple and in three days I will raise it up." He spoke of his body; God was manifest in him as he was not in the temple; immeasurably more manifest, as was evident from his mighty works. He looked forward to the time, three passovers hence, when the Jews of this Jerusalem would put him to death, and when after the third day, he should rise again. At the fourth passover of his ministry, five days before his death, Jesus repeated this work of expelling from the temple the traffickers.

Jesus was not like some of our modern Reformers, bold in speech, but timid in action. When there was occasion for action, he stood forth fearlessly, alone against many. Nor was he bold in behalf of some personal rights, but in behalf of the honour of the true God.

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[Letters intended for the *Bombay Guardian* should in all cases be authenticated.]

## CORRESPONDENCE.

### Y. M. C. A.

#### Another Social Tea at Simla.

*To the Editor of the "Bombay Guardian"*

Sir,—A second very profitable and enjoyable gathering took place at Simla on Thursday evening, the 6th inst. The last tea was given in the C. of E. Y. M. C. A. Rooms, Christ Church School. This time it was held in the precincts of the Union Church, the young men of both societies being invited to meet as before. The Rev. E. Beatty, Rev. J. E. Robinson, Major Stoney, Mr. W. Williams, Capt. H. Urmston, Lieut Southey, and some eighteen others were present. As on the last occasion so now again the speeches were characterized by earnestness of purpose and high tone. The Rev. E. Beatty led the way in a speech which can scarcely fail to be long remembered. The account of his varied experience, with the lesson of earnest exhortation he taught from it, namely, that young men should put aside everything to live the Christian life, that being the only true life which would make even true men, and develop a true manhood, was calculated to stir all that heard him. Another speaker reminded us that the words of Paul to Titus (1. 8.) were as applicable to all Christians as to Bishops, viz. to be "a lover of hospitality, a lover of good men, sober, just, holy, and temperate," and that on these grounds we had met together that evening.

Further that this bond of union made the New Jerusalem not merely a thing of the future, but even now present with us, did we choose to lay hold of the opportunities we had, viz. of becoming citizens of that country. It was not a structure of walls and roofs, gates and streets, but was built by Christ in the hearts of men for the way-faring man to travel in throughout the world, regardless of other distinctions than those of belief in Him. On this foundation were we met together that evening to help one another on, and each to say to his brother Be of good courage (Isaiah xli. 16.) All had their trials and times of depression in living the life while we were yet in the body. To alleviate these moments was one object of such a meeting. It was claimed to be a laymen's meeting, inasmuch as Y. M. C. A. work was one of which the shoulders of ministers might be fairly relieved. We might take this opportunity of saying how grateful we were for the good spiritual food which the clerics now present had fed us with week after week, and how important it was on our part to strengthen their hands, and make regular use of the privileges it was their endeavour to minister to us. Indeed a week of work did not go well, unless begun in the Lord on His day in His house. Young men had special promises vouchsafed unto them, and there was a precious privilege which could not be valued too highly. 1 John ii. 14. Major Stoney spoke of the two lessons he had learnt from a watch—1. How each hand did its own work, and above all was dependent for its working on a mainspring. In the same way each Christian had his work to do, and was dependent for his vitality on Jesus Christ as his mainspring.—Mr. Milne, the Secretary, also spoke on the necessity of union, and what a pleasure it was see differences sink. Mr. Williams' earnest speech also on the necessity of having Christ for our mainspring, and the encouragement of assembling in this way together was much appreciated Lieut. Southey, the host of the evening, was not let off. He spoke of young men's mission being to young men, and the great gravity of the importance of the affairs of the soul compared with bodily exercises. Finally, Mr. Robinson spoke, and in a few brief words pointed out the necessity of living up to our privileges. We could not be thankful enough for the mercies surrounding us, and he exhorted the young men to come out boldly and make a stand. His earnest closing prayer was a fitting close to the meeting. There is not one who has heard Mr. Robinson and listened to his living preaching that does not regret the close of his ministry in Simla. His warm heart and brotherliness towards all Christians in his pastorate here will ever remain remembered. Altogether an exceedingly happy evening was spent, thanks to the hospitality and thoughtfulness of Mr. Southey; and what is more important each seemed to leave refreshed in soul as well as in body by stirring thoughts, and works of love. "Every one said to his brother Be of good courage."

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#### The Confession of Faith.

Dear Sir,—In your last issue you mention the following statement of the Confession of Faith, "By the decrees of God for the manifestation of His glory some men and angels are predestinated unto everlasting life, and

others fore-ordained unto everlasting death" as cited against Dr. Field, in proof of the averment of Mr. Ingersoll that Christian teachers have represented the Creator as bringing beings into the world in order to destroy them. I am in favour of a Revision of the Confession of Faith, but in justice to that venerable document, when such a statement as the above is quoted from it, the qualifying clauses by which the Confession guards the doctrine of the Divine Decrees should not be omitted. In the first section of the Chapter in which the statement referred to occurs, after affirming, that God from all Eternity freely and unchangeably ordained whatsoever comes to pass, the Confession, to guard against any false inferences that might be drawn, expressly adds the words "yet so as thereby neither is God the author of sin, nor is violence offered to the will of the creatures, nor is the liberty and contingency of second causes taken away but rather established." The Confession recognises the mystery in the relation of Divine fore-ordination, to human free-will, but wisely abstains from attempting a solution of the mystery. And so far is it from dealing in reckless and ruthless statements in regard to the Divine Decrees, that a special caution is given, that "the doctrine of this high mystery is to be handled with special prudence and care." The Confession is often charged with making such statements by those who know little of its contents, but such statements are contrary alike to its letter and its spirit. The Bible itself has suffered from passages quoted apart from their context and connections, and a document that has a history like the Confession of Faith, may at least claim to have its statements compared one with another.

JOHN FORGAN.

31, Marine Lines, Bombay.
18th October, 1887.

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DEAR SIR,—While a Brahman Professor declared at Poona at a meeting of Brahman philosophers and reformers that Christian missionaries were rogues, a Brahman graduate of the Grant Medical College announced the scientific discovery, hid from the wise and prudent of the past ages, that "as the ass differs from the horse so the Brahman differs from the non-Brahminical Hindu." This disclosure of a truth of such sublimity in language characteristic of a philosophical apothegm, was received by the audience with a storm of applause. If Mr. Garde who propounded the grand racial discovery would condescend to read the following, he might see that humanity, even in the highest form, is not confined to the Brahman, but that it extends to all other Hindus, even the Parya to whom he would perhaps deny all manhood.

Mrs. Sagunabai Mazda was the first educated Hindu lady that I met with. I was but a young student, who had to pass every day through the Ambroli Mission compound on my way to school, and almost every morning I saw this lady taking the religious lessons of a large girls' school. She finished the morning exercises with a prayer. It was quite a marvel to me to see a woman, who was originally of the Mahar caste, shewing so much culture and energy. On Saturdays she would address an assembly of Brahman and other teachers, and would enchain the attention of her auditors by her fluent and forcible eloquence. Education and Christianity had not only changed her mind, but also her external appearance. She had a refinement of look and manner unknown to illiterate women, and had such a dignity about her that every one who came into contact with her felt that he was in the presence of a person whom he must respect. She was proficient equally in English and Marathi, while she was distinguished for her knowledge of singing and the use of the needle. After I became a Christian, I was most kindly treated by her and her husband, and they both were respected in the native church. In those early days, the missionaries and converts, who lived in close proximity, formed one large family, and the relation between them was really of a tender nature. The missionary was the father, the converts his children, and all ideas of position and rank—the chief sources of sin and misery in these days—were entirely absent from the minds of the converts, and were utterly so kept in the back-ground by the missionaries; and as is the missionary, so is the convert; and the convert resembled the missionary in his utter disregard of the barbarous restrictions of caste. Mr. and Mrs. Mazda would occasionally invite the young men from the higher classes that lived in the Mission House to some simple repast, and their cleanly and refined ways—the result of close and loving intercourse with the missionary—did not hinder them from complying with their kind invitation. Mrs. Narayan Sheshadri was Mrs Mazda's school companion, and they both in those days commanded respect for their culture and energy. Mrs. Narayan was visited by the families of the higher classes, and she was an object of admiration to her visitors of both sexes. The educated men come to her for counsel, and their wives for comfort; and Mrs. Mazda, also, though her house was small and her surroundings not such as to attract the wealthy, was visited by the wives of the highest natives. But she was chiefly a visitor at the houses of these people. The women would gather round her from the house at which she was visiting as well as from those in the neighbourhood, and when a young lady would naturally ask for the original caste of the Christian visitor, she would be quietly silenced by some one with the answer: "What does it matter to us what her caste is? We do not want her for her caste but for her worth." I was always struck at the number of Hindu families that would be present at the meetings in connection with her schools that she held in her house. One of the Native magistrates of Bombay and his family had the highest regard for her.

She was the superintendent of the Free Church Female Schools, and latterly the head mistress of the High School at Ambroli; and she had wonderful administrative powers, and an independence of character which the most cultured Brahman would envy. Man is a liar, and God only true. There is no essentail difference between the races that people India or the world; the Parya soul evolves the same properties and energies that the Brahman does under the same influences, and therefore God has made of one blood—one nature—all men; and grace harmonizes with nature, and consequently in the kingdom of grace there is no Greek nor Barbarian, nor bond nor free, but one creature, with God himself filling all in all.

Mrs. Mazda was a graduate of the Free Church Boarding School, superintended personally by the missionary ladies, Mrs. Murray Mitchell, a most genuine friend of the Natives, whose house was a home to the Native Christians, the latter being regarded with a parent's tenderness and interest, was specially concerned in the training of Mrs. Sagunabai Mazda, and the young lady, so carefully educated by Mrs. Mitchell was given a position and employment in the Mission by Dr. Wilson which might do honour to the most cultured daughter of Scotland. The policy of the Free Church Mission from the first has been to give the highest educaton both to male and female, and the fruits of that policy are seen all over the country; and the wisdom of this policy is established by nothing so much as by the fact that it has now been adopted by every Mission in the country. Treat the Native as you would a European or American; put away from your minds the barbarous distinctions of what is called position, and let the Natives see that the European missionary is in no way zealous of him or solicitous to subject him to the tyranny of the inhuman racial considerations which influence illiterate and narrow-minded men and you will see a race of converts reflecting clearly and forcibly your own pure and exalted image. The Mission policy of Dr. Wilson, Mr. Robert Nesbit, and Dr. Mitchell is a policy that can never become obsolete; it is of permanent vitality and force, and unless it triumphs over the policy that would regard the Native as an inferior whose touch and shadow would contaminate and degrade, caste will not die even in the Native Church but would appear in a changed form to do worse harm.

A. B. C.

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### A NOTE OF THANKS.

SIR,—A short time ago I gave in the *Guardian* a brief account of the work of our "Colporteur-Evangelist," selling books and preaching the gospel along the Railway lines, &c. I then mentioned that another brother was ready to give up a good situation to enter our work, but only held back by the dependence of his mother upon him for support. I am now happy to announce that a merchant of Bombay has kindly volunteered to aid in the case, so that the brother has resigned his post and will be in the work in a few days.

Opportunities are occasionally offered in which by special help new workers can be brought into needy Mission fields. I have this hour received a letter which shows that by a moderate allowance a good worker could be supported, who otherwise may not be able to enter direct mission labour. If any steward, of God's silver wishes information, I shall be glad to give it. "*The Harvest truly is plenteous, but the labourers are few. Pray ye therefore.*"

W. J. GLADWIN.

Bombay, Oct, 20.

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## NOTICES.

BAPTIST CHURCH.—BELLASIS ROAD.
(Opposite the Byculla Club.)
Pastor—Rev. William Bell, M. A.
Sabbath Services, 11 a. m. and 6. p. m.

FREE CHURCH.—ESPLANADE.
Pastor—Rev. John Forgan.
Sabbath Services, 11 a. m. and 6 p. m.

AMBROLI FREE CHURCH.
GIRGAUM BACK ROAD.—English Service, 7-30 a. m. Marathi Service, 4 p. m.

METHODIST EPISCOPAL CHURCH.
APOLLO ST., FORT.—Rev. Geo. Bowen, Pastor. Sunday-school, 9-30 a. m. Morning Service 11 a. m. Evening Service, 6 p. m.

GRANT ROAD—Rev. J. S. Stone, M. D., Pastor. Services: Sundays, 11 a. m. and 6 p. m. Prayer-meeting, Tuesday, 7-30 p.m. Preaching, Thursday, 7-30 p. m. Sunday-school, 9-30 a. m.

MAZAGON—Church services: Sundays, 11 a. m. and 6 p. m. Prayer-meeting, Wednesday, 7-45 p. m. Sunday-school, 9-30 a. m.

SEAMEN'S REST.—PRINCE'S DOCK.
SERVICES every evening in the week except Wednesday, at 7-30 o'clock. On Thursday evening a Gospel Tea-meeting is held. The readers of the *Guardian* are invited to take part in this Mission-work. Spare papers, suitable for distribution, are solicited.

VERNACULAR SERVICES at Grant Road Church, 7-30 a. m. and 4 p. m. Sunday-school, 2-30 p. m. At Apollo St. Hall, 3 p. m.

WESLEYAN METHODIST CHURCH.
*Sunday, October 23rd*, 1887.
Colaba—Colaba Causeway, 7 a. m. and 6 p. m. Rev. G. W. Clutterbuck.
Sunday-school, 4-30 p. m.
Byculla—Next to Victoria Gardens, 11 a. m. and 6 p. m Mr. Francis Patell.
Sunday-school, 4-30 p. m.
Parel—Elphinstone Road, 9 a. m. Rev. G. W. Clutterbuck. 6 p. m. Mr. W. Lane.
Sunday school 4-30 p. m.
Cordial invitation to all.

CHILDREN'S DAY will be observed in the Grant Road Methodist Episcopal Church, on Sunday, the 23rd inst. Rev. G. I. Stone of Hyderabad, will preach to parents and children at 10 a.m. Special children's service at 6 p. m.

SPECIAL MEETING.
*A meeting for men only* will be held at the Grant Road Church, on Monday, October 24, at 8 p. m.
Addresses upon Social Purity will be given by Rev. G. I Stone of Hyderabad, by the Pastor of the Church, by W. J. Gladwin and others.—"KEEP THYSELF PURE."

# Epitome of News.

## SATURDAY, OCTOBER 15.

—*Bombay Gazette:* Sergeant-Major Martin, of the Bombay Volunteer Rifle Corps, at about half-past 4 o'clock yesterday morning, fell from the verandah on the upper-floor of the B V. R. Corps Head-quarters, where he was residing, a distance of about 30 feet, whilst in a delirious state. The unfortunate officer had been suffering from fever for the past five days. He sustained serious bodily injuries, and was at once removed by Inspector McCormack to the European General Hospital, where he is at present lying under treatment.

—Deaths last week, 431. By cholera, 4.

—*Bangalore Spectator:* The East Indian Matron of the London Mission Boarding School was attacked with cholera and died on Friday night. Two girls were also attacked, and have been removed to the cholera sheds beyond the fort. Latest accounts report that they are improving. The residence of the remaining girls has been changed.

—The Rev. C. A. Mason has been appointed chaplain, and the Rev. T. F. Dale joint chaplain of Karachi. The Rev. G. B Streeten, M. A., Chaplain of Aden, has gone home on three months' privilege leave

—An astronomer who was stationed at one of the observation points on the Volga writes that the terror caused among the common people by the eclipse was very great. There was a general fear among them that the world was coming to an end. This idea was strengthened by the curious coincidence that on the previous Sunday the part of the Gospel appointed to be read in the churches happened to be the 24th chapter of Matthew, in which occurs the prediction that the sun shall be darkened and the stars shall fall from the heavens. The force of this passage was further intensified amongst the peasantry by a remarkable fall of aerolites within ten days after the eclipse in several places in the province of Perm. One piece of meteoric stone is reported to weigh about a quarter of a ton, and to have caused an earth-shock in the neighbourhood of its fall like that of an earthquake.

—*Railway Signal*; Indian Supplement: We announce with sorrow the death on 1st July of Mrs. Nicholson, the wife of our Evangelist at Dehra Dun. Her death from cholera was very sudden; her bereaved husband may have to take his three motherless children to England, but even so he hopes to return to India to continue working for the Lord on the Railways and especially among soldiers. Mrs. Nicholson was beloved by many beyond her own family and had been a loving and zealous worker among Europeans and Natives.

—*Hongkong Daily News:* Some time ago when Sir Robert Hart proposed to the Chinese Government the imposition of a duty on native opium equivalent in amount to that now levied under the provisions of the additional Article to the Chefoo Convention on the foreign opium, the suggestion was not received with favour. The taxation on the home grown drug has, however, been increased, in some parts at least, though to what extent we are unable to say. Probably the matter has, by tacit agreement, been left to the Provincial Governments, who will be allowed to make what they can out of the drug. Meantime, it is being sold at rates with which the foreign opium has no chance of competing, and when the out-turn of the native product is augmented to a sufficient extent to meet the consumption the sale of the Indian and Persian opium will become restricted to the better class of smokers who have acquired a taste for the purer and more palatable imported drug.

—*Times of India:* The coroner's inquiry into the circumstances attending the loss of life at the recent Mitchelstown riot has resulted, a Reuter's telegram informs us, in a verdict of murder against certain police constables. This finding is, of course, nothing more nor less than a complete farce; no jury in any other civilized country in the world would have returned it. The coroner and the jurymen were simply the tools or the dupes of the National League, and the whole proceedings were a disgrace to a British tribunal. It was best, perhaps, that matters in the Court should have been allowed to take their course, as the report has shown us the outrageous injustice and the unutterable brutality of the men who claim to be the future rulers of Ireland. Mr T. Harrington, M.P., pretended at the inquest to appear for the next of kin of the deceased; we say *pretended*, for as the result showed his sole mission was to browbeat and intimidate the witnesses of the Crown, denying justice to every man whose opinions differed from his own. In this he was ably assisted by a coroner who made no disguise of showing his adherence to the National League and by a jury who very clearly dared not have expressed an opinion of their own without forfeiting their means of livelihood and jeopardising their lives. As Counsel for the Crown truly said, the language used by Mr. Harrington had never before been heard or permitted in any civilized Court of Justice. "Liar," "scoundrel," "murderer," "villain," "ruffian," and "perjurer" were the epithets this representative of the Irish Nationalist party applied to the men who came forward honestly and fearlessly to give their version, according to their best belief, of the scenes they witnessed at the Mitchelstown riot. * * * * * It shows us how judge and jury and counsel would act in Ireland were the loyal majority handed over to the tender mercies of the Parnellite gang. The note is sufficiently clearly struck in a recent speech by Mr. Dillon. "A man who stands aside," he said, "and takes neither one side nor the other is a dastard and a coward. He and his children after him will be remembered in the days that are at hand, when Ireland will be a free nation." Was there ever a more barbarous threat given utterance to? Well may the loyalists of Ireland shrink from handing over to such men the care of their lives and property. Is it too much to infer that Home Rule for Ireland would mean robbery and rapine, boycotting and ostracism, a living death or outright murder for the men who with full conviction refuse to follow the banner of the National League? We venture to say that the outrageous proceedings before the Mitchelstown coroner, the outspoken brutality of Mr. Harrington, and the cowardly menaces of his coadjutors have put back the clock of Home Rule by many years.

—The Adamjee Peerbhoy Markets have been erected in Sonapoor, Bombay, on the site formerly occupied by the Indu British Schools and Trinity Church.

## MONDAY, OCTOBER 17.

—*Times of India:* We are sorry to record the death of Mr. E. C. Baker, late station master of Byculla, G. I. P Railway, and for many years station master of Poona. In him the company have lost an old and faithful servant. He joined the G. I. P. in its infancy and died in harness after a period of over thirty years' service. He leaves a large family to deplore his loss.

—Dr. Mitra, an authority in Bengal, says: "I always fight shy of that Veda [the Rig-Veda] It is a cornucopia that yields to its admirer whatever he desires, and no one can be sure of a general deduction from any premise derived from it. I have found in it mention made of a sage or Rishi who married ten damsels all at once. In another place two gods, the Asvins, together took one wife. Thus you have self-choice, polygamy, and polyandry."

—Here is something that escaped us in the local papers. We take it from the *Indian Witness:* Three lady students in the Grant Medical College,—Miss Bradley, Miss Ruttonbai, and Miss Motibai Rustomjee Kapadia—have passed the examination after a four years' course These young ladies, we understand, do not intend to appear at the L. M. and S. examination, but will obtain a license to practise. This is the first batch of lady graduates in Bombay.

—*Indian Mirror*: More than one Oriental antiquarian has tried to establish that Christ and Krishna were the same person. The question, we note, was taken up by the Royal Institute of London some time ago, and in one of its recent meetings a paper was read containing a thorough and exhaustive enquiry into the alleged connection of Christianity with the story of Krishna. In this the Institute had been aided by all the leading students in England, able to deal with the matter, including Professors Max Müller, Sir Monier Williams, and many others; and the result is that it has been thoroughly proved that the real student of history had found no connection between Krishna and Christianity, and that all statements to the contrary were erroneous.

—*Makhzan-i-Masihi*; October 15: Rev. Augustus Brodhead, D. D., pastor of the First Presbyterian Church, Bridgeton, N. J, died August 29th, in Toronto, Canada, whither he had gone in July to recuperate for a few weeks. Dr. Brodhead was a Missionary of the American Presbyterian Mission, North India, for nearly 20 years. For several years he edited this paper. He left India in broken health in 1878. A man of sound judgment, loving heart and winning manners, he was greatly beloved by all who knew him. His life was as perfume poured forth. His memory will long be cherished by a large circle of devoted friends in India.

## TUESDAY, OCTOBER 18.

—Ramabai in the London *Times:* The "conclusion" which the assembly in Bombay arrived at, and to which Mr. Justice Scott refers in his letter, was, to quote his own words, "That its"—*i.e.*, that of the institution for child-widows—"real utility would lie in a narrow sphere, and only cover cases of child-widows eager to escape from ill-treatment. Such cases all Hindoos present insisted on as being very rare."

Here it strikes me how hastily the conclusion was arrived at. One short session of a few people—who were either ill-informed or have overlooked so many evils—puts an end to the matter, and the members of the assembly banish from ther minds the ill-treated child-widows who want to escape from misery as unworthy of humane consideration, or to quote their own words, they seemed very few to them! It is difficult to define the words "ill-treatment" according to the Hindoo men's idea. What is ill-treatment, if not the starvation, the deprivation of every single beautiful ornament and pleasure, the scolding and cursing of relatives and friends, the shaving of the head, and other such things? But most of our Hindoo brethren are long used to it, and they do not think this state of things is at all an ill-treatment. If a cruel man or mother-in-law beats a child to death and burns her with red-hot iron turns her out of the house to fall a victim to famine and pestilence, this may in a certain degree be called an ill-treatment as the men will understand it. But let me ask you what do the men know of the heart-aches and constant mortification of cursing and starvation which the widows bear in grim silence? The men who assembled to seal the fate of child-widows for ever may have been very kind-hearted and considerate, but I must say none of them had fully realized the suffering of women. I will say so even if all the men declare with one voice that there is no suffering among women of India. Let them say what they please, but truth will stand unharmed and undiminished just as it is.

—Sergt-Major Martin, Volunteers, died on Sunday from fever and the effects of injuries sustained by jumping in delirium from the verandah of the Volunteer's quarters.

—*Bombay Gazette:* We understand that the promotions in the Educational Department consequent upon the departure of Mr. W. Wordsworth on furlough have been determined on, and will appear in the next *Government Gazette*. Mr. T. B. Kirham, Educational Inspector, Central Division, will act in the 1st grade, *vice* Mr. Wordsworth; Mr. Jacob, Inspector in Sind, will act in the 2nd grade in the room of Mr. Kirkham; and Mr. J. T. Hathornthwaite will act as Principal of Elphinstone College. The promotion of Mr. Kirkham will meet with general approval, as not only is he the most senior member of the department after the departure of Mr. Wordsworth, but of late years no one has been more untiring in his services to the department, or inspired more general confidence in all matters educational. Mr. Jacob's services on the Education Commission have been frequently commended, but not hitherto rewarded, and his promotion now is an appropriate recognition of the importance of the new sphere of duty assigned to him in Sind.

—*Overland Mail;* Sept. 30: As the facts become known about the American-Chinese financial scheme, the value of the concessions appears to recede in importance. There has evidently been the grossest exaggeration of the arrangements come to between Li Hung Chang and Count Mitkiewitz, and it looks very much as if the latter had indulged in very tall talk for the sake of creating a sensation. The document held by the Count is merely to form the basis of a future concession, and that may not be given unless two millions sterling of capital is raised within six months for a bank, in which the Chinese are to be half proprietors. Some exceedingly strange conditions are attached to the bank. Loans to any extent are to be made to the Chinese Government at 3 per cent., and Li Hung Chang is to have the glorious privilege of borrowing all he wants without interest. The prospects held out of managing Government finance are therefore not so alluring. John Chinaman is an adept in business, and he shows it if he carries these conditions in the United States.

The *Standard's* correspondent at Madrid telegraphs on Sept. 27: The natives of the Caroline Islands, exasperated at the imprisonment of their missionaries, have waylaid and killed the Spanish governor, and wounded several officers and soldiers who were accompanying him on an excursion in the interior of the island of Ponape. The Spaniards took refuge on the steamer, which went to ask reinforcements from Manila The Governor-General immediately sent a strong force, with three gunboats, to chastise the natives. Many of the Madrid papers blame the inopportune religious zeal which led the Spanish authorities to interfere with the missions. The missionaries had civilised the Caroline Islands, and established forty-three churches, four high schools, and 200 schools with 1,900 children, in fourteen islands, under twenty-five native and American missionaries, besides improving the agriculture of the islands to such an extent that the farming was entirely self-supporting. The difficulties between the Spanish officials and the Protestant missionaries in the Caroline Islands originated in the Spaniards' disputing the title of the missionaries to property which had been held by them for thirty years before the arrival of the Spanish representatives, and in the protests which Dr. Doane, the oldest clergyman in Ponape, made against the liquor trade and the houses of ill-fame that were tolerated by the new officials. The missionary was arrested and detained for eight weeks on a hulk in the harbour of Ponape. Then he was sent to Manila by a Spanish gun-boat without any explanation, and on the charge of exciting the natives against their new rulers. The Manila courts of justice recognised the title to the property of the missions, and ordered the release of Dr. Doane; but before he could return to Ponape a bloody collision had taken place between the natives and the Spaniards, with a fatal result to the Spanish commandant. I understand that the Madrid Government will inflict a severe lesson on the natives of the Caroline Islands to vindicate the prestige of its flag; but will not interfere with the Protestant missions, which enjoy the same liberty as the Catholics. Precise instructions in this sense have been telegraphed to the colonial authorities. An indemnity will be granted to the missionary who was unjustly imprisoned.

Archbishop Walsh, Archbishop Croke, all the leading prelates of the Roman Catholic Church in Ireland, and the Archbishops of Irish birth from other parts of the empire, have arranged to visit Rome early in January, when conferences will be held, and the foundation-stone of a cathedral in honour of St Patrick will be laid. The Pope has requested that the foundation-stone, to be presented by him, shall be of Irish marble.

Mr. Alderman De Keyser was yesterday elected Lord Mayor of London for the ensuing year. Mr. De Keyser is a Belgian by birth, and is the first Roman Catholic who has filled the office of Chief Magistrate in London since the Reformation.

## Wednesday, October 19.

—*Subodh Patrika:* Educated orthodoxy is just at present on its trial. A young gentleman who lately went to England on a visit applied from thence for his re-admission into caste on his return to India. Fully believing in the sweet reasonableness of orthodoxy, this gentleman thought to smooth his course on his return by preferring such an application, even before he actually tasted the inconveniences of exclusion. But honest orthodoxy so far from meeting the wishes of the gentleman in question has found that the sin of crossing the black waters is in a Brahmin absolutely inexpiable. But his friends have not yet given up all hopes. They have confidence still in their power to lead old orthodoxy to their own views of the injunctions of the Shastras. We should like to see these gentlemen succeed though we must say, our hopes in that direction are not great. The fact of the matter is educated orthodoxy while patting uneducated orthodoxy on the back and hoping to be able to lead it is in reality being led by it. This is the natural result of the false course these people have purposely adopted. The present however, is a test case. The educated must either formally break away with the uneducated though without parade or submit to the restrictions which the latter choose to put on them and consent to be pushed aside in the keen struggle for advancement which they would see raging around them between all classes and communities of the country at no distant day.

—S. B. T., Manchester, in the *Indian Churchman*: May Chemists and Biologists hope to succeed in eventually imparting energy and life to inert matter? Sir John Lubbock answered that question six years ago, at the York meeting, in the affirmative. Sir Henry Roscoe answers in this year just as decisively in the negative. His words are well worth quoting as one indication out of many that the materialistic theory is not necessarily part of the creed of an advance thinker. "Is any limit," Sir H. Roscoe asks, "to be put to the synthetic power of the Chemist? Although the danger of dogmatising as to the progress of science has already been shown in too many instances, yet one cannot help feeling that the barrier between the organised and unorganised worlds is one which the Chemist sees no chance of breaking down." And again "There are those who profess to foresee the day when the Chemist by a succession of constructive efforts may pass beyond albumen, and gather the elements of lifeless matter into a living structure. No such problem lies within the Chemist's province. He may successfully synthesise any of the component molecules of protoplasm but he has no more reason to look forward to the synthetic production of the structure, than to imagine that the synthesis of gallic acid leads to the artificial production of gall-nuts."

—*Kaukab i-Hind:* The work of the Rev. F. H. Baring at Mussoorie during the past few months has been greatly prospered. The Mussoorie Book Society, of which he is the founder, has met a felt want in the community and already over Rs. 2,000 of books have been sold. The Young Men's Christian Association of Mussoorie owes much to Mr. Baring's efforts. He has provided the Association a 'local habitation' and by his presence and influence done much to make it a power for good among the young men of the place.

—The next sessions of the N. India Conference will begin at Cawnpore, January 4.

—*The Rock:* The Baptist Missionary Society has just sustained another severe loss. Recently the death was announced of the Rev. T. J. Comber, one of the pioneers of the work upon the Congo; now comes intelligence of the decease of the Rev. H. G. Whitley at Lukungu, on the Lower Congo river, on August 3rd. Mr. Whitley had just returned to Stanley Pool, in charge of the steamer *Peace*, along with his colleague Mr. Chartres, after having been engaged with the Emin Pacha Expedition for nearly seven weeks on the Upper Congo, taking Mr. H. M. Stanley to the mouth of the Aruwhimi River. Upon his return to Stanley Pool he left the *Peace* with Mr. Chartres and started off down country, intending, in response to the desire of the committee strongly expressed more than four months ago, to return to England, but was overtaken by a severe attack of intermittent fever, to which he soon succumbed.

—The total receipts of the Baptist Missionary Society for the past year have amounted to 69,252*l.* 16*s.* 4*d.* This is the largest income ever received, and is 4,888*l.* 3*s.* 11*d.* in excess of the previous year.

Among the Church Missionary Society's missionaries returning to the field this autumn

are: Miss Bisset to Sierra Leone; the Rev T. Harding to Lagos; the Rev. Dr. Weitbrecht, the Rev. H. M. M. Hackett, the Rev B. Davis, the Rev. F. G. Macartney, the Rev. H. A. Bren, the Rev. T. Kember, the Rev. P. W. Eales, and Miss Ellwanger to India; and the Rev. Ll. Lloyd to Fuh-Chow. The Rev. C. T. Wilson has already sailed for Palestine.

—The new Str. *Victoria*, with English mails, left Aden for Bombay, Monday, 8 p. m., and is expected on Saturday.

—*Indian Chr. Herald*: The remark made by one of the chief speakers at our late Conference Meetings in respect to the title "Reverend," has been misunderstood in certain quarters. The speaker did not intend to say that the use of that title by any was in itself bad or that it was inexpedient to designate any spiritual office by any spiritual title. The title 'Reverend' has been however very much abused, and some people seem to glory in it, when they possessed nothing in them to inspire the feeling of reverence. It is in view of this abuse one feels tempted to abolish its recommendation altogether. It is further objectionable from its inappropriateness. No one would think of sending in a card with the name written as "revered" So and so, or put up a tablet at the gate with the inscription "esteemed" So and so; and yet some people do not hesitate to use the title—"Reverend" in both these connections.

## Thursday, October 20.

—Telegrams to the *Pioneer* state that a sad tragedy occurred in the European Barracks on the evening of the 14th inst. by which Corporals Thomas and Christy, Scots Fusiliers, were killed. Thomas had succeeded in obtaining an appointment in the police, and was bidding good-bye to his comrades, when Private Mulligan, actuated, it is believed by jealousy, deliberately shot Thomas through the head, killing him on the spot. The ball then penetrated Christy's heart killing him likewise and wounding another private in the hand. Mulligan was at once arrested.

—*Times of India*; London, 19: Princess Hellen, the daughter of the late Raja of Kapurthala, is dead.

—One of the most curious things about the native army of India is, says the *Army and Navy Gazette*, the almost total absence in it of any thing approaching to serious crime Drunkenness is practically unknown, the sepoy being the most abstinent of men. Cases of insubordination are so rare that they may almost be said not to exist. Desertion is confined to recruits who run away in the first months of their service, when they have found that the tempting promises of the recruiting havildar as to high pay, immediate promotion &c., are not founded on fact. Of course, in every regiment in the service there are black sheep, but in the native army they are happily few. The feeling of the regiment is against them.

—*Bombay Gazette*; Mandalay, 19: At midnight, on the 15th October, Major J. J. Kennedy, Commanding Chindwin, Captain Beville, Assistant Commissioner of Alon, Mr. Annesley, Assistant Superintendent of Police, with 75 Rifles 2nd Hyderabad Infantry, under Lieutenant Plumer, and 30 mounted men of the same Regiment, under Captain Welchman, left Mintabin to attack Moung Boh the Bayengon Prince, who was posted in the Kyoungo of Chinbyit village, 12 miles north. The mounted Infantry drove in the enemy's patrols, and without waiting for the Infantry, rushed into the village. The Infantry arrived later and helped to clear the village.—The enemy left 40 dead bodies including two Bohs, but the Prince and his Chief Boh Moung Thagyi escaped on elephants.—Our loss were Major Kennedy and Captain Beville killed, two mounted Infantry men wounded, and two ponies shot.—The enemy's wounded were not numbered.—Quantities of arms were captured.

—The *Madras Times*, referring to Lady Brassey's death, says: "There is one feature of her life which no chronicler will fail to notice, and that is, the personal interest taken by her in connection with the Ambulance question. The sphere of all her labours was not confined to England alone, but wherever time and opportunity permitted, wherever, in her numerous travels, occasion offered itself, she was there to plead this good cause. The good results in the town and neighbourhood of Middlesborough amply testified to her exertions in that direction.

—On Saturday night another man belonging to the Scots Fusiliers, Rangoon, left barracks with his rifle and side arms, apparently for thieving purposes. He was discovered among some Buddhist monasteries which were surrounded by the police. The soldier charged them, bayonetting one policeman who had to be conveyed to hospital. The man was arrested.

—*Free Church Monthly*: The London Missionary Society has a remarkable showing in Madagascar. Its progress has not been hindered by the new political conditions, the presence of the French Resident-General, nor by the fact that the Romish Church has returned in increased force to resume work. With its thirty English missionaries, it reports the astounding number of 828 native ordained ministers and 4,395 native preachers, with 61,000 church-members and 230,000 adherents. Yet half the population remain heathen, and have not been touched by the gospel.

—*Punjab Mission News*: By the death of the Rev. Andrew Gordon, which occurred in Philadelphia on August 10th, the Punjab has lost one of its oldest and most respected missionaries. Dr. Gordon came to India in 1854, and founded the American U. P. Mission in Sialkot. Latterly he was stationed at Gurdaspur. A volume entitled "Our India Missions" which he published before his death, contains a very interesting account of the trials and successes of a long life of devoted missionary labour. He was a man greatly beloved by natives and foreigners alike. We deeply sympathise with our brethren of the Mission in the sorrow which such a loss must cause them. Miss Gordon who accompanied her brother 33 years ago is still at work in the Mission.

—Same: We recently had this great evidence of Christianity brought before us in a somewhat novel manner. Two ignorant Jats were having a squabble, in a far away village in the Sialkot district. The one accused the other of very heartless conduct. The maligned one instantly said, "Kya main Yahudi houn ki yé karun—What! am I a Jew that I should do this?" It was explained to us that any particularly evil act, was called a "Yahudi wala kam"—the act of a Jew.—Many thousand years ago, Moses, as he went up the mountain to die, told the children of Israel, then a vigorous nation entering on their career of conquest, that if ever they forsook the Lord their God, the curse of the Lord would come upon them. God would cast them abroad amongst all nations, and that scattered to the ends of the earth, they would become "a proverb," "a hissing," "a bye-word, and a reproach."—For many hundred years now has this prophecy been fulfilled daily, and it was fulfilled once again that day in that Punjab village.

## Friday, October 21.

—The *Bombay Gazette* undertakes to show that the *Times* is at fault in saying that the trade of Kurrachee is declining.

—The appointments of Mr. T. B. Kirkham and Mr. H. P. Jacob to act in the first grades and second of the Educational Department respectively; and Mr. J. T. Hathornthwaite to act as Principal, Elphinstone College, are gazetted.

—The Viceregal visit to Quetta has been postponed till next year, on account of sickness is those parts.

—*Bombay Gazette*; Allahabad: A few more of Ayub's followers drifted into Meshed, all telling the same story, that his little party of followers have been broken up and that he himself is in hiding.

Deaths last week, 411. By cholera, 7.

—Exchange has somewhat recovered the fall noticed last week.

There were two smart shocks of earthquake at Baroda on the night of the 18th instant. They came in quick succession and lasted some three or four seconds each. The time was twenty-one minutes to 11, Madras time.

Her Majesty's troopship *Malabar*, Captain Fanshawe, arrived in harbour yesterday morning from Portsmouth, which she left on the 21st September, calling at Queenstown on the 23rd, Port Said on the 5th October, and Suez on the 7th. She brought 50 officers, 13 ladies, 10 children, 1,071 men, 48 women, and 60 children, belonging to 4th S. Irish Div. R. A., 2nd Welsh Div. R. A, and 7th Scottish R. A, 8th Scottish Div R. A., and 4th Eastern Div R. A. During the voyage two children and a ship's steward died.

# Selections.

## THE GOSPEL AND MUHAMMEDANISM.

BY THE LATE PROFESSOR

*The Hon. Ion Keith Falconer, M. A.*

[*This paper, is the substance of an address delivered at Edinburgh by the late Hon. Ion Keith-Falconer, M. A., professor of Arabic at Cambridge. Mr. Keith-Falconer went out as a Missionary at his own charges to Aden, in South Arabia, falling asleep in Jesus at Shaikh Othman, after but a short period of labour in making known the Gospel to the Arabs. These words, the last which were publicly uttered by this Missionary scholar before leaving his native land, speak with great force to those who are still left to witness for Christ.*]

Since the Muhammedan religion is professed by the people of South Arabia, the consideration of missionary prospects there involves the question whether Islam is, or is not, the impregnable fortress which it is commonly supposed to be?

I wish to show (1) That there are weak points in Islam, which, if persistently attacked, must lead to its eventual overthrow, while Christianity has forces which make it more than a match for Muhammedanism (or any other religion), provided always that it has free play and a fair field; (2) That the efforts already made to Christianise Muhammedan countries have produced commensurate results; (3) What practical encouragements we had during our four months' residence at Aden. (4) In conclusion I wish to make an appeal.

(1.) The great truth which the Arabian prophet preached was the truth of the one God, the Creator of the worlds, who brought us into being, who does as he pleases, is merciful and pitiful, the requiter of good and evil, the all-wise and all-powerful. But while he taught rightly that there is one God, he did not show the way to Him. The Gospel does this, and therefore has an infinite advantage over Islam. The Quran is intensely legal, and all defects in the true believer will be pardoned, that is, overlooked by the Merciful One. As the law to the Jews, so Islam to the Arabs is a schoolmaster to bring them to Christ. Again, the Quran is in a sense founded on our Christian Scriptures. The prophet did not profess to come as a destroyer, but a a renovator and a completer. He posed as the restorer of the true religion of Abraham which had become grossly corrupted; and the building of the Kaaba, the Meccan temple, he ascribed to that patriarch and Ishmael. Of

Christ he ever spoke in terms of the greatest reverence, and even admitted His miraculous birth. "The word of God," "the spirit of God," are among the epithets applied to Him in the Quran. Muhammed himself was the last, the seal, the greatest of the prophets; and the Quran, he said, was sent down from heaven to men as a confirmation, or verification of what they already had in the Gospel and the law. As the Messiah and the Gospel had superseded (not overthrown) the Law and the Prophets, so Muhammed and the Quran had superseded all that had gone before. What a handle has he thus given to us! for a Muslim cannot logically refuse to receive the Gospel, since it was to confirm its truth that the Quran was given.

When a Muhammedan realises that the Quran and the Gospel are inconsistent, he must either renounce his faith or pronounce our New Testament a forgery. I remember that on one occasion an intelligent hajjee (pilgrim to Mecca), after reading a few chapters of St. John, in which the Lord makes claims and promises infinitely transcending those of Muhammed, returned me the book refusing to read it any more, because 'it made his heart tremble lest it should be seduced to follow after the Messiah.' He had realised that to follow Christ meant to forsake Muhammed, but lacking courage, he shut his eyes to truth. Muhammed, while professing to acknowledge Christ, ignored or was ignorant of His claims, and has succeeded for more than twelve centuries in standing between men and the Light. Give the Gospel to the Muhammedans, and they must at any rate be *logically* convinced that their prophet has fearfully misled his followers: for their prophet and his Quran fall infinitely short of our Prophet and His Gospel. How should they then supersede these? Further, it is well known that the natural inclinations and passions of mankind find full provision made for them in the prophet's religion. It is quite sufficient to point to the well-known position of women in Islam, Islam's recognition of slavery, and the combination of religion with political power which has always formed a pillar of the Muhammedan state, to see that the lust of the flesh, the lust of the eyes, and the pride of life, which Christ taught men to repress and deny, were simply legalised and regulated by Muhammed. It is no wonder that so many millions of human beings are content to embrace a religion, which while professing to satisfy the inborn cravings of mankind after God, at the same time offers him such carnal attractions. But this is no more than saying that Islam is as strong as human nature. Anyone who takes the trouble to read the Epistles of Paul, (and not all of the writers on Islam will take so much pains) can convince himself that Christianity has proved herself more than a match for the worst, the most inveterate vices which enslave mankind. Can a religion be described as a powerful one, which has owed its propagation and continuance so largely to such base and carnal means? From its birth Islam has been steeped in blood and lust, blood spilt and lust sated by the sanctions of religion. Certainly there was a time in the prophet's career, when he had in him something of the spirit of the old prophets; but when, driven out of Mecca at the flight to Medina, he left his prophetic mantle behind him, and thenceforth became little more than an earthly ruler aiming at absolute power. From that time he employed all the arts of an unscrupulous policy. The force of arms, threats, concessions and compromises (which sometimes even shocked his friends), the promise of rich booty,—all these he did not scruple to employ. By preaching the truth of the one God, he raised himself to a certain platform of power and influence; the sword and the spear, diplomacy and statecraft, raised him much higher.

But Islam not only owed much to its own power and attractions, it was indebted also to the weak and divided condition of the Christian community in Arabia at the prophet's time. Christianity was well known in various parts of Arabia when Muhammed appeared. Shortly before his birth, a Christian army from Yemen stood before the gates of Mecca, with the intention of demolishing the Kaaba, when a sudden epidemic of small-pox wrough such frightful havoc among them that a miserable remnant returned disheartened to their own country. There were Christian kingdoms, too, in Kakhm and Ghassan; but the Church was split by dissensions as to the nature and person of Christ, and the worship of the Virgin. The sight of the bitter quarrels of the Nestorians and Eutychians must have contributed not a little to prejudice the Arabian prophet's ignorant mind against Christianity; and Islam was destined soon to sweep it completely out of the peninsula. Nor can the Crusades in later times have failed to embitter the Muslims, and mislead their minds as to the true nature of the religion of Christ. Thus speaking generally, it may be said that the Church was itself to blame for the very rise of Islam. The Arabs were sunk in idolatry The Church, instead of holding out to them the lamp of truth, was engaged in internal warfare. The gross ignorance of the prophet with regard to the Scriptures and the true nature of Christianity, proves how remiss had been the Church in Hijaz in obeying the command to preach the Gospel to every creature, while his general acceptance and recognition of those Scriptures goes far to show that, had he known and understood their contents, he would never have entered on the career he did. But these considerations ought not to cause the slightest misgivings as to the imperative duty to take the Gospel to the Muhammedans, nor as to the success which must follow. For, where the Gospel in its simplicity has been faithfully, patiently and honestly preached to them, the desired results have ensued.—(*Service for the King*)

## UNCLE JOHN VASSAR AT GETTYSBURG.

UNCLE JOHN VASSAR of saintly memory is authority for the statement that several hundred of the Christian soldiers of the Army of the Potomac held a prayer-meeting on the night of Wednesday, July 1st, 1863, preceding the second day's fight at Gettysburg. The men seemed to be conscious that the battle at hand was to be the decisive one in the struggle between the Confederacy and the Union. Although the army had been making forced marches for a week, the Christian men were not too tired to gather in the evening for special prayer. The meeting lasted well on toward midnight. The soldiers realized that it was the last night on earth for some of them. The great burden of their prayers was not for themselves nor for their families so much as for the salvation of the country. The pathos and intensity of their supplications reached the climax when one devoted man offered himself to God as a substitute for an unconverted comrade, in case one or the other must die. He said, "O Lord, if it please Thee, let me be taken rather than my friend, for I am prepared for death and he is not." Others took up the strain, naming in prayer the unconverted comrades for whom they were willing to lay down their lives, that they might be spared to repent and accept Christ. The burden seemed lifted from all hearts, and the quiet assurance of victory on the morrow took the place of anxious fear. Uncle John noted the men who offered themselves for their comrades, and found by investigation after the battle that nearly, if not all of them, were among the killed during the two remaining days of the battle.

"After the fight at Gettysburg was over," says his biographer and nephew, Rev. J. E. Vassar, chaplain of the 150 N. Y. Regiment, "he became separated in some way from our troops and was captured by Stuart's cavalry. When brought into the presence of the general and questioned as a suspected spy, he instantly dissipated the suspicions of the officers by his frank and fearless words for the master. 'I am working as a colporteur of the American Tract Society, to try and save the souls of the dear boys that fall around me. General, do you love Jesus?' The courtly general answered, 'I know that good old Society, and have no fear of its emisaries.' 'But, my dear general, do you love Jesus?' The puzzled officer was relieved by the suggestion of those who had arrested Uncle John, and who were already restive under his close questioning. 'General,' said they, 'take the man's promise that he will not tell of our whereabouts for twenty-four hours, and let us see him out of our lines, or we will have a prayer-meeting from here to Richmond.' And so it was decided. He made his way back into the Union lines, and was once more among friends.—(*The Watchword.*)

## TELEGRAPHIC NEWS.

*Paris, October 13th*: The Military Council have retired General Caffarel for dishonourable conduct in connection with the scandalous sale of military decorations.—General Ferron, Minister for War, has ordered General Boulanger to explain a statement made by him to a newspaper reporter that the Government were aiming at himself through General Caffarel in the action that has been taken against that officer.

*14th*: In answering the explanation demanded by the Minister for War, General Boulanger has admitted the imputed statement made by him to a newspaper reporter regarding the motive of the action taken against General Caffarel by the Government.—General Ferron on receipt of the explanation, placed General Boulanger under close arrest.—General Boulanger will have to undergo this punishment for one month, the Cabinet deciding later on whether he should be entirely deprived of his command.

*London, 14th*: Mr. Chamberlain continues to carry on his campaign in Ireland in support of the Unionists, and has been speaking at Ballimena and Coleraine, at both of which places he was very warmly received by the people.—In his speeches Mr. Chamberlain urged that the granting of Home Rule to Ireland would undoubtedly bring complete ruination to Ulster.—Sir William W. Gull, M. D., has had a paralytic stroke.—Miss Dinah Maria Muloch (Mrs. Craik), novelist, authoress of "John Halifax, Gentleman," &c., is dead.

*15th*: It has been notified that Canada will be represented on the Anglo-American Fisheries Commission by the Hon. Sir Charles, Tupper, K.C.M.G., High Commissioner for Canada in London.—There were more demonstrations of a menacing character yesterday. Several of the "unemployed" wore red caps of "liberty" and the "Marseillaise" was sung by the crowd. On arrival at Mansion House, the Lord Mayor refused to receive a deputation from the mob, who thereupon returned, stopping and hooting opposite the *Standard* Office in Ludgate Circus.—The Police eventually seized the red and black flags that were being carried in the procession, and the people then quietly dispersed.

*Rome, 15th*: The first expedition of Italian troops sails for Massowah early in November.—A second expedition, consisting of six thousand troops, has been ordered to follow, owing to the hostile preparations made by Abyssinia.

*Paris, 15th*: The Paris papers express their approval of General Ferron's action in dealing with the Military Scandal.

*London*, 16*th*: There were renewed demonstrations and speech-making in Trafalgar Square yesterday, ending in a procession to the City. The crowd behaved more quietly than on former occasions, but there are strong complaints about the stoppage of traffic and business.—Sir West Ridgeway entered upon his new duties as Under-Secretary for Ireland yesterday.

*Constantinople*, 16*th*: The negotiations between Russia and Turkey regarding a settlement of the Bulgarian Question appear to be collapsing, Turkey declining in any way to take the initiative.

*London*, 17*th*: A meeting of the National League was notified to be held yesterday at Woodford near Loughrea, but was prohibited by the police authorities from taking place.—Mr O'Brien however, arrived on Saturday night, and the meeting was held in a private house at midnight, after which, in the presence of an enormous crowd, Mr. O'Brien burned the Proclamation forbidding the meeting to be held —A passage to India has been engaged for H. R. H. the Duchess of Connaught in the P. & O. Company's steamer *Coromandel*, which leaves London on 20th October.—H.R.H. the Duchess will join the steamer at Malta.—Sir Auckland Colvin sails for India from Venice on 26th October.—Information received at the Admiralty states that the most diligent search has been made for the missing gunboat *Wasp*, which has, however, been entirely fruitless, no trace of her having been discovered.

18*th*: Yesterday four thousand persons out of employment assembled in Trafalgar Square, whence a deputation was sent to the Lord Mayor at the Mansion House, demanding that work should be provided for them.—The deputation was received by an Alderman, who, having heard what they had to say, referred them to the parish authorities for relief.—On receiving this reply to their demand the deputation returned to Trafalgar Square, and reported to the meeting the answer that had been given them.—This was followed by excited and angry speeches from some of the leaders of the mob, who then made a determined attempt to march in procession towards the city. This was however prevented by the Police, who forcibly dispersed the crowd, at the same time arresting twenty of the most prominent of the rioters.—Several Policemen and some bystanders were injured in the struggle that took place.—A paragraph in the *Court Circular* states that the Princess Victoria of Wales is suffering from an attack of measles.

19*th*: Special precautionary measures were taken by the police authorities yesterday, so that they were enabled to prevent the meeting of the unemployed from taking place in Trafalgar Square.—Finding it impossible to carry out their intentions there, about two thousand persons proceeded to Hyde Park, making their way afterwards in the direction of Bayswater, and had reached Victoria Gate without hindrance, when they encountered a strong body of police drawn up, barring their further progress. A severe conflict took place, and the mob, tearing up and destroying the iron hurdles and seats, attacked the police with violence, injuring many.—On a reinforcement arriving to assist the constables the mob dispersed, leaving several of their number in the custody of the police.—Mr. Gladstone attended the great Liberal Conference held at Nottingham yesterday, and on rising to speak was received with a tremendous ovation.—In vehement language he denounced the conduct of the Government towards Ireland, declaring that impertinence was the only word applicable to their policy, which if persisted in would be the cause of a deal of rioting, and the difficulty that even now attended the government of the country would become too formidable to be overcome.—A radical change was necessary, and this only an enfranchised nation could accomplish.

20*th*: There was a renewal of the demonstrations by the unemployed yesterday.—Large crowds assembled in Hyde Park, from whence they proceeded to Mayfair, and then along the Thames embankment, where they were opposed by a body of Police, some of whom were mounted, the rest being on foot. These charged the mob and succeeded in dispersing them.—A number of Foreign Anarchists, chiefly Germans were noticed among the rioters.—Mr. Gladstone, speaking yesterday at Nottingham, emphatically declined to comply with the appeal made by Mr. Chamberlain in his speech at Belfast last Wednesday, to commit himself to an exposition of his views regarding Ulster in another Irish Bill; but he declared he would do nothing to impede the settlement of the question owing to any difference of opinion as to matters of detail.

## PASSENGERS ARRIVED

Per P. and O. Str. *Ravenna*, 17:

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From Brindisi—Mr W T Woods Mr J N Grant Mr Eubark Hon Mr and Mrs Straight Mr R H Greaves Mr Crabb Mr J H Thompson Mr and Mrs Brodhurst Mr H J Talbot Mr and Mrs C H Pope Major Greenstreet Mr A Rowland Mr Lumsden Capt Gough Col Bushman Mr P T Longe Mr H C Williams Mr G H Hickee Dr J Clark Capt C E Wein Mr H L Monk Mr W Thompson Mr H J Fergusson Mr Higgins Mr H B Finlay Mr W C Peppe Mr A C Orr Dr McLaughlin Mr C C Macleod Mr T H Ward Mr E M Leiois Col Pole Carew Capt Rawlinson Mr B Struss Lt-Col Hutchinson Mr J H Holloway Mr H G Taylor Mr Ingram Mr C Tweedie Mr N Douse Mr G A Venelle and Mr W D Jackson.

From Venice—Mr J Frizell Mr and Mrs Grimwood Mr Tileman Mr O Moller Mr Reid Mr C A Moller Mr F A Moller Mr W Wilson Mr and Mrs Proctor Sims Mr M Currie and Capt de Leissol.

From Aden—Mr Felter Mr W Craig Mr P R Foorkey and 4 children and Capt Baldwin.

## PASSENGERS SAILED

Per Str. *Manilla*, 20:

For Genoa—Col and Mrs Fred Knowles and child, Miss Russell and sister Mr Jas Craig Mr R H Gahegan Lieut G T Dixon Mrs J J Murrey Miss Murray Rev D Monte Lieut-Col Greig Lieut M C R Lang.

Per P. and O. Str. *Shannon*, 21:

For London—Mr R J H Arbuthnot Mrs Newett Mr A Fullerton Mr and Mrs Bomford Mrs G Bass Col Grove Mr E S George Mr S G Hill Miss E Bell Mr Stewart Mr Donovan Lr Cottlin Miss Haudyside Miss Meredeth Mrs Loftee Mr and Mrs Drake Mrs Shepherd and 3 children Major Corbett Mr F Sommerbell and Mr Sommerbell.

For Brindisi—Mr Brett Miss Toone and Miss Rooke.

For Suez—Rev A C Maitland.

For Venice—Miss Schwarz.

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| Major Phayre, 2nd April 1888..... | 11 | 0 | 0 |
| Dr. H. H. D. Lynsdale, 31st Dec. 1887 | 2 | 0 | 0 |
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On and after SATURDAY next, the Twenty-second instant, until further notice, the following alterations of, and additions to, the Passenger Train Service over this Railway will take effect, namely:—

First.—The Passenger Trains between Bombay and Poona will leave Bombay at 8 a.m., 11 a.m., 9 p.m., and 11 p.m., and will leave Poona at 9-30 a.m., 12-30 noon, 9 p.m., and 11 p.m.

Second.—The Down and the Up South East Mail Trains will run as at present but they will stop at Loni. They will not stop at Patas and Kem.

Third.—The Down Mixed Train now leaving Sholapur at 6-30 p.m., will leave instead at 7-5 p.m.

Fourth.—The Up Mixed Train from Raichur will start at 3 a.m. instead of at 7-30 p.m., as at present.

Fifth.—The Mixed Trains between Bhusawal and Harda will be extended to Jabalpur and run as under, namely:—

The Down Train will leave Bhusawal at 7-45 a.m., arrive at Sohagpur at 10-30 p.m., leave at 5 a.m., and arrive at Jabalpur at 12-30 noon.

The Up Train will leave Jabalpur at 2 p.m., arrive at Sohagpur at 9-15 p.m, leave at 4 a m., and arrive at Bhusawal at 6-30 p.m.

Sixth.—Some of the Local Trains now running between Bombay and Coorla, Tanna, and Kaleyan will be slightly altered, and additional Local Trains will run between those places.

**All other Trains over the Great Indian Peninsula, the Dhond and Munmar, the Bhopal, the Khamgaon, and the Amraoti (State) Railways will continue to run as at present.**

**2. For information as to the Trains by which Horses and Carriages will be conveyed, and for further particulars, see the published Time Table, dated the Twenty-second of October 1887, exhibited at Stations, and the Special Notice in the Company's Monthly Guide Book.**

**HENRY CONDER,**
General Traffic Manager.

*Victoria Terminus,*
*Bombay, 15th October 1887.*

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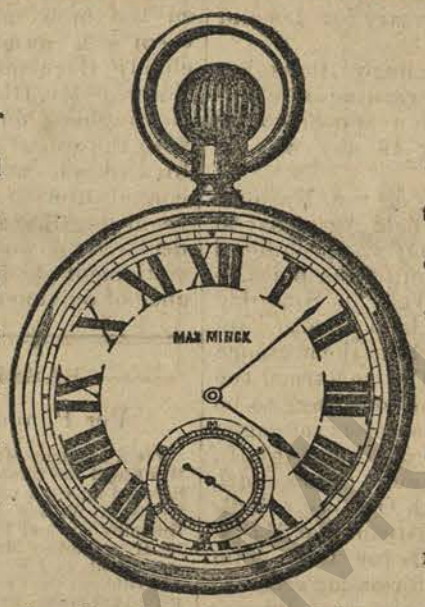


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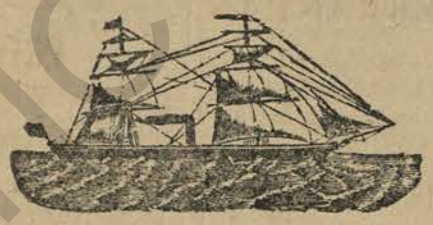

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